113, 101, 221, 619, 184, 565, 701, 721 Bedouin MJ4

[For information on the Bedouin see 1: Coon, M1 Middle East, cat. 116, pp. 197-204.]

5: Harrison D-4 (1912-1924) 1924 M1 Middle East
Bedouin MJ4

forth scornfully triumphant over the worst that environment can do to him. There is no division of labor in the desert. Every man has the same occupation and is pursued by the same gaunt specter of starvation. Every man breathes the same atmosphere of the great free desert and shares the same conceptions of God and His terrible omnipotence. How could men be otherwise than equal when they all live in the same desert and worship the same God? The hypocrisies and pretenses of caste and rank cannot live long in that country where God is so great and so terrible and so omnipotent and where men at the best are helpless insects in His hands.

The Arab is perhaps the most incorrigible individualist that the world affords. He regards any abridgement of his liberty as intolerable. His desert is a land of freedom. Everybody does what is right in his own eyes with perhaps less restraint than anywhere else in the world. To one who is familiar with the Orient, perhaps the most significant fact to be noted in Arab society is the complete absence of the caste system. The Arab knows nothing about caste. His sheikh, who has the power of life and death over him, the Bedouin regards as on precisely his own level. He expects this sheikh to rule well, to have a heavy hand for offenders, to maintain relations with neighboring tribes, to protect the poor from the rapacity of the rich. If the sheikh does not do all these things, he will join cheerfully with his comrades in assassinating him and will submit with equal cheerfulness to whomsoever may be his successor. He would be not at all nonplussed if asked to be ruler himself; quite possibly he might fill the office with credit. All this he knows, as does his sheikh. The result is a society where there is almost no feeling of superiority and inferiority,

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565 but rather an unaffected equality among all members of the community and a good fellowship and free association on that basis which is one of the most beautiful 562 things in the world. The women share this freedom, and are engaged with the men in practically every activity that is useful in keeping the wolf from the door. Men and women fight side by side for a naked existence, and there is no submission to anything or anybody, except to God above.

562 It is a hard life, but the desert is a maker of men. 157 Women may express their feelings, their joys and their griefs, but men are expected to remain silent and self-controlled, and magnificent Stoics some of them are. An 759 old patriarch came to the Bahrein Hospital bringing for 855 treatment his only son, the pride of his life and the joy of his heart. They had come a long distance, two weeks' journey. The old man had the light of a father's pride in his eye and the shadow of a father's anxiety was there, too.

"My [illegible] sick for some time. I have brought him here [illegible] to cure."

My heart sank at the boy's appearance. "Does he cough?"

"Yes, he coughs a great deal. That is the trouble."

"Does he cough up any blood?"

"Yes, he has done that several times."

It gave me almost the sensation of physical faintness that one feels when in an elevator that is shot down rapidly, to see that fine old man standing there and to know what we would have to tell him, but we examined the boy carefully first. There were large cavities in both lungs. He was far beyond all hope. The whole faculty of Johns Hopkins could not have helped him. "My

St Harrison D-4 (1912-1924) 1924 M1 Middle East
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421 luxury and display have a certain number of devotees. In the desert the viewpoint is very different. Human needs and rights are always and in all circumstances the most important thing and property rights are always
• [536] subordinate to them. More than that, it follows that no one, whatever his station, is entitled to more than he needs of the scanty supply of food, clothing and shelter which the world affords until every one else has had
454 all that he needs. Concerning the surplus over and
574 above the subsistence requirements of the community the Arab has no definite convictions, but the man who desires to live in wasteful luxury, or who hoards wealth while his fellow tribesmen starve, may expect to be sent down very promptly to the eternal fire to roast where he belongs. It is on this foundation that the obligations of hospitality are built. The traveler is a man in need—in need of shelter and of food. The mere fact that he has no money to pay for these does not modify the situation in the slightest degree. His need, in and of itself, establishes his host's obligation to feed him. No possible notion of private ownership can in the Bedouin mind establish the right of the householder to his surplus so long as a hungry guest remains to be fed.

423 Land in the desert is free as the air. It is practically worthless in its sterile aridity, and there is nothing surprising in the fact that private ownership has not attempted to control it. Live stock is owned individually.
422 925 This type of property, however, occupies a peculiar position. Animals are privately owned, but they are the object of never-ending raids, and property rights in them are almost as far removed from our notion of private property as from communism itself. Live stock remains

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spacious chafes his spirit and he looks with contempt and pity on the poor creatures that are willing to spend their days in the narrow confines of a town. This pity is for the cultivator and equally for the land-owner and the merchant, who so far worship their bodies that they will swathe them in silk and deck them with gold, a thing permissible for women, but contemptible for a man. The hardest work of the desert Arab is concerned with leading his flocks and with breaking up and repitching camp. As a result, he develops a great distaste for manual labor. He regards it as degrading, and no small amount of his dislike for life in a town rests on that fact. Digging up the ground, patiently caring for plants and crops, and all the work of the agriculturist he looks on as beneath him. Free men were created for something better than that.

It is the impression of a stranger to the country that not a blade of grass or a single date palm could be raised in all Arabia except in the oases where the gardeners work. The Arabs tell us that this is far from the truth. There are many places where water can be found close to the surface and where gardening could be carried on profitably. In connection with the *Ikhwan* movement of puritan Wahabi Mohammedanism that has swept over all inland Arabia in the last few years, one of the efforts of the leaders has been to settle a certain number of the new converts in towns and villages. Altogether some sixty-five new settlements have been started since the inception of the movement. Doubtless most of these are very small, but there are a few of considerable size, and two or three are small cities of perhaps five thousand inhabitants. The Arabs insist that there are many other such places, where communities might spring up

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if the Bedouins were willing to settle down to that sort of existence.

But the Bedouin, even though he knows of these places, does not care to give up his free desert life for the hard and disagreeable labor of the towns. He is faithful to his camels, and to his goats and sheep if he is fortunate enough to have them. He loves these animals and not one of them lacks a personal name. The little lambs and kids will be carried in his arms when the road is rocky or steep. The work of a cultivator, however, he hates, and he will nearly starve before descending to such a level as to engage in it. He looks down upon the townsmen with a lofty scorn and thinks of their hard labor as unworthy of men, fit rather for animals. This remarkable man regards himself as heaven's favorite, and he exhibits a contempt for the rest of the world and a satisfaction with himself and his life that would be sublime if they were not terribly pathetic.

Yet far from being ridiculous this Bedouin of the desert is one of the most splendid figures of our time. Out of that fearful poverty which amounts to constant semi-starvation, out of a lack of cleanliness that is continual degradation of the spirit, out of an isolation and an ignorance that make him a provincial in spite of himself, he stands as the world's supreme example of that Liberty, Equality and Fraternity that have been the dream of the ages. Tied down and limited by the lack of all material things, his spirit looks on them with indifference and cheerful contempt and pines away only when immersed in the obese and self-satisfied materialism of the town. He rises triumphant over his environment by the sheer strength of his spirit. Ignorant of all the wis-

Si Harrison D-4 (1912-1924) 1924 MI Middle East
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erty, whereas in the desert land is free as the air. Even the function and wealth of the merchant as compared with the gardener and the artisan would lead to comparatively little splitting into economic strata if it were not for the private ownership of land, which produces, as nothing else in Arabia does, the feeling of haughty superiority and cringing subservience. The Bedouin in the desert faces his sheikh with little or no feeling of inferiority, for all that the sheikh has the power of life and death over him. The poorest Bedouin knows that associated with a few others of like mind, he has the same power over the sheikh. The oppressed gardener, however, certainly does not face his land-owner with any feeling of equality. He is compelled to beg on his knees, figuratively speaking, for a chance to live, and it is impossible to escape the conviction that something inexpressibly valuable is lost in the process.

There is no such sense of unfettered freedom in the towns as prevails in the desert. Men work under direction and under a certain restraint. Their hours and their outlook are governed largely by the men they work for. The date cultivator looks up to the man who owns his land. He in turn looks down on any man who works for him. The atmosphere of democracy where each man looks his brother in the eye without flinching, on the even level of entire equality, has disappeared. The unity of the community is gone. The date gardener would not think of intruding in the reception room of the rich man who owns his garden. He is at liberty to see him on business, but not as a social equal.

On the other hand, there are compensations. By any possible standard, life in the oasis is much more civilized and refined than in the desert. The comfort of the people

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to, and the type may be called, for lack of a better description, Badawin in the transition stage to a more settled existence.

These 'Arabdar, certainly in Kuwait, usually have large flocks of sheep, and only a few camels to give them milk and move their tents as they follow the grazing. Many of them are of good Shariff stock such as 'Ajman, Mutair, 'Utaiba and Harb 'Arabdar; and their members go and come from the towns to their original tribes, and regularly intermarry with their desert cousins.

The good 'Arabdawi is not necessarily looked down upon by the pure Badawin, especially if he is of good stock, but the latter undoubtedly think him rather a soft sort of semi-townsman, who has grown rich in the service of a town ruler, and prefers the fleshpots of *hadhar* life to the real hardships of the desert. They, the 'Arabdawi, are in short a sort of half-Badawin, to be made use of by the pure-bred article, when the latter comes up to town to purchase his needs. The Arabdawi is also a useful go-between in business transactions involving sheep and camels, and at all times is rather proud to act as host and put up his Badawin brother who asks for a night's lodging in the city.

Ahalna al Bada, is a common cry heard among the 'Arabdawis of Kuwait, yet they get prestige and honour among their neighbours, whenever they put up these desert cousins, especially their shaikhs. These half-Badawin 'Arabdar are generally peaceful, for war does not pay them. As their wealth lies in their sheep rather than in their camels, there is no inducement for them to raid, and lift other people's camels, the temptation *par excellence* of the Badawin raider, who is himself so vulnerable. Nevertheless, the 'Arabdawi is an excellent fighting man if it comes to supporting his shaikh or defending the town he depends on.

There is yet another desert dweller who must not be confused with either the pure Badawin nomad, or his 'Arabdar cousin. This is the tribal desert shepherd, whose job in life is to care for the sheep either of the town dwellers or of the more well-to-do tribal shaikhs. As sheep cannot keep pace with camel migrations, and the areas in which they can graze are much more circumscribed or narrowly defined than those wandered over by the camel tribes, a class of shepherds has evolved, who move in areas of their own, but who are allied to

L Dickson G-5 (1929-47) 1951 MI I Kuwait
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233 or form part of the nomad camel tribes, or have stock of their own
465 and roam the outer desert in various formed tribal bodies. These
619 shepherd tribes are known under the general term of *Shawâwi* (singular: *Shâwi*) by town dwellers, or *Hukra* in the desert.

233 For example, in North-East Arabia we have the following:
619 (*a*) The great *Shawâwi* or *Hukra* shepherd tribes of the Muntafiq confederation on the Euphrates, who for seven months in the year move south into the great desert and only return with the advent of the hot weather. These in origin were the shepherds who looked after the flocks and herds of the Al Sa'adun hereditary Shaikhs of the Muntafiq in bygone days, but who to-day for the most part own their own stock. (See Chapter XLV.)

(*b*) The *Hirshân* or *Shawâwi* tribes of the Muzair, a more or less serf-community owing allegiance to that great tribe of nomads.

(*c*) The *'Awazim Ahl al Ghanam*, or people of the sheep, who care for the flocks of the camel sections of that tribe and are in closest touch with them. These 'Awazim shepherd tribes by no means confine their attention to caring for their own, or their camel brethren's sheep. They are such good shepherds and so well trusted that many of them come up to Kuwait to hire themselves out to those townsfolk who own sheep, and even take those sheep many miles south and graze them with their own in the Suda region and 100 miles south of Kuwait town, where water is plentiful when summer sets in. Being honest in the extreme, they hold it a matter of tribal pride to account faithfully for every animal so entrusted to them.

The true Badawin nomads (*Bédu*) breed only camels, and for nine months in the year dwell in the interior of the far desert places, far away from civilisation and towns, where the best grazing after the winter rains is to be found. Their object is to find the best grazing grounds, irrespective of water; this means the ground which has been rained upon. With the first signs of autumn, therefore, they anxiously look out for signs of rainstorms in the distant skies, indicated by lightning flashes at night, low down on the horizon, and they make for those areas, as if life depended on it. The bustard, the gazelle and other wild animals obey the same instinct.

619 These Badawin proper are entirely exclusive, and look upon them-
665 selves as the very salt of the earth, marrying only with exclusive

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tribes like their own and despising the rest of the world. They are the *'Arab al 'ariba* and with their co-equals the *'Arab al Musta'riba*.*

These 'Arab or pure desert Bedawin divide themselves into:

(*a*) Superior or Sharif tribes.

(*b*) Inferior or non-Sharif tribes; everyone knowing and accepting the origin of his neighbour without question.

Of these the former are *'Asilin*, i.e. pure in origin and blood, and claim descent from the Patriarchs Qahtan and Ishmael. The latter are not *Asil*, i.e. are not of pure descent.

The following are the best known of the Sharif Arab tribes of Arabia proper:

'Anizah, Shammar, Harb, Murair, 'Ajman, Dhafir, Bani Khalid Bani Hājir, Al Murra, Qahtan, 'Utaiba, Duwasir, Manasir, Bani Yas, Shei, Qawasim, Hawaitat and Bani Tamim (not found as a whole tribe to-day).

The 'Anizah especially consider themselves to be the aristocrats of the desert, though the others do not always admit their superiority.

The following well-known present-day Arab Rulers claim descent as follows:

His Majesty King 'Abdul 'Aziz al Sa'ud—'Anizah (Muntifik section).
His Highness Ibn Subah of Kuwait—'Anizah (Amarat section).
His Highness Ibn Khalifah of Bahrain—'Anizah (Amarat section).
His Excellency Ibn Thani of Qatar—Bani Tamim.

Also the noble family of the Al Sa'adun, former Rulers of the Muntafiq (present head His Excellency 'Abdullah Beg al Faisal Pasha) claim direct descent from the Quraish tribe, as well as being descendants of the Prophet Muhammad.†

The following are some of the Inferior or Non-Sharif tribes of Arabia proper:

* Arab historians have it that Yaqtan, the son of Qantir, who lived some centuries before Abraham, was the father of the ancient Arab peoples, and gave his name to Arabia. Hence the descendants of Ishmael, the son of Abraham and Hagar, are known as "*Arab al Musta'riba*" (those who became Arabs) in contradistinction to the Arab who calls himself *'Arab al 'ariba* (Arab of the Arabs), to distinguish himself from the later comers.

† The Sa'adun indeed claim that they are the purest of all descendants of the Prophet, in that they have never throughout their history given their daughters outside their clan, nor married with non-Sa'adun women.

449 (i) *In Hasa and Kuwait* (East Arabia).

545 The 'Awamir tribe, probably of Hutaim origin, and originally a serf-community of the 'Ajman.

The Rashaida Tribe—certainly of Hutaim origin; originally serfs of the Muntafiq, and retainers of the Shaikhs of Kuwait from earliest times.

(h) *In North-West Arabia.*

The Hutaim—A large and very powerful group of tribes, who generally acknowledge the overlordship of Shaikhs Ibn Barak and Ibn Nuwwas. (The Shararat tribe, for instance, forms part of the great Hutaim group.)

(i) *All over North and North Central Arabia.*

The Sukkar—The lowest, most despised of desert men, and said to be descendants of the Christian Crusaders. Great guides and hunters. (*See* Chapter XLI.)

(k) *Central and North Arabia.*

The Aqail or Agail*—residents of Qasim and Baghdad. From time immemorial camel-dealers of the desert.

The great house of Al Bassam are Aqailis.

[326] (l) Not to be confused with the above, are the Al Sana,† a community of ironmongers, farriers and arms-repairers, sections of whom each Shariff tribe protects and possesses as part of itself. *Sanna* is the plural of *Sana*, e.g. Sanna al Muntafiq, Sanna al Rashid, etc.

[327] No Shariff Arab can take a daughter from (or give a daughter to) (i) (k) (l) (m) (o) above. His own tribe would not tolerate it, and his relations would kill the offender. The excuse would be that he

[328] was spoiling the tribe's blood. Everyone will remember the shooting of the capable 'Abdullah Beg al Sana, Governor of Baghdad in 1932, by His Excellency 'Abdullah Beg al Falah Pasha al Sa'adun, because of the former's foolish attempt to marry the Europeanized daughter of His Excellency 'Abdul Muhsin al Sa'adun, Prime Minister of Iraq. The true Arab of the desert, from Ibn Sa'ud downward, not only condoned the murder, but highly approved it.

341 * The Aqail or Agail are, of course, not a Badawin tribe in any sense of the word, for they live in the towns. They more correctly should be termed a *hadhar* community.

† Members of this class have often risen to the highest positions of trust under various Arab Rulers as well as under the Turks.

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CHAPTER XLI

The Sulubba

The word *Sulubba* is a generic term. The singular of the name is *Subbi*, and the plural *Subiā*.

Much has been written about this low-class tribe, or more properly community.

They are found all over the northern half of the Arabian Desert roughly from a line drawn east and west through Medina and Riyadh in the south, to another line drawn from Aleppo to Mosul.

In the south they are more despised and looked down on than in the north, and their worldly possessions are less.

Practically every tribe within the area described has a community of Sulubba living with it, as they are found useful as members of peace and peace, hunters and trackers.

Chief among the Sulubba's characteristics is their uncanny knowledge of the secret water-holes of the country they live in. They are valued for this knowledge by the tribe which possesses them, as it is a great asset in war, and most useful on long raids. Some Subiā, for this reason, are rarely always taken with a raiding party.

Similarly a Subbi hunter is rarely always to be found in the entourage of a shaikh, as he usually knows better than others where gazelle and ostrich are to be found.

The Sulubba are said to be Muslims, but few pray properly, and it would probably be true to say that they possess no religion, except when it is diplomatic to appear to have one as in Najd and Kuwait.

The Sulubba men are in general a miserable fawning lot; they affect endearing and diminutive Arabic terms of address, and are cringing in their manner.

Both men and women are good-looking above the average, especially the women, among whom there are often very pretty girls indeed. Their usually half-starved appearance is repellent, and gives colour to the Arab story that they eat offal and "animals they find dead".

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565 619 [142] [261] In cast of countenance they would appear to be definitely non-Arab, and have none of the pronounced Semitic features of the latter. In areas like Kuwait and Zubair, where they always maintain a large permanent camp outside the city walls, they are sometimes taken by Europeans for ordinary Badawin. This is a bad mistake and leads at times to awkward situations.

512 595 No Arab can marry a Sulubba girl. He would be killed by his people if he did, and she also. Nevertheless, I have heard it said that the Amir Fawaz of the Ruwala has no compunction in taking a pretty Sulubba maiden into the desert and keeping her as his mistress. For this he is roundly cursed by all good Badawin.

422 565 619 Most Sulubba settlements have their headmen, but where they are in strength among the major tribes of Arabia they have their shaikhs, some of whom own large flocks and herds of camels and are up to a point highly respected.

For instance:

Shaikh Hamud ibn Shemmar is the Shaikh of the Manasir Sulubba.
Shaikh Mustallij al Sab is the Shaikh of the Shammar Sulubba.
Shaikh Muhammad ibn Jilad is the Shaikh of the Amarat Sulubba.
Shaikh Ma'ashif is the Shaikh of the Ruwala Sulubba.

291 The Sulubba women never veil and rarely wear a *milfa* over the lower part of their faces. Hence in Najd they are at once recognizable.

595 They are very fond of dancing, and on any feast day or at a marriage ceremony, the first thing they do is to organize a dance. This takes the form of men and women dancing together (a highly disgraceful and unseemly thing among Arabs), at which the men every now and then kiss their partners on the mouth and before the audience.

69 The Sulubba has among his ceremonies, dances, etc., the strange custom of hoisting a cross made from two pieces of wood tied together in the form of a Christian emblem. It may be called his tribal mark or standard.

565 69 174 Well-read Arabs, like Shaikh 'Abdullah Salim al Subah, cousin of the Shaikh of Kuwait, and others, say quite definitely that the Sulubba are descendants of the large number of Crusader camp followers, who were taken captive during the Crusade and Saracen wars; that vast numbers of these camp followers were taken in several great battles

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in which the Crusaders were worsted, and were carried off into slavery by the desert Arab, and that the present-day Sulubba are their descendants. Shaikh 'Abdullah will quote to prove his point,

(a) The fact that the "cross" is the symbol of the Sulubba.
(b) That the plural of their name "Sulaib" is clearly the same as the Arab name for the Christian cross which is known as *Salib*, the word *sulaib* being merely a diminutive form of *Salib*.

There is perhaps something to say for the theory, but it would be dangerous to form conclusions pending the collection of more data about these interesting people. In particular would it be interesting to collect extensive anthroposometric measurements.

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The Sulubba women are accused of having (i) the power of casting the Evil Eye (*'ain*), (ii) special knowledge in preparing poisons and love potions for those who want them (*sapwa*), and (iii) above all of being versed in the devilish lore of witchcraft (*sahar*).

(i) The first accusation is probably due to the fact that many young Badawin men have lost their heads over pretty Sulubba girls and have had to flee their tribes. (ii) and (iii) are probably fairly true accusations, for they certainly claim to have the power of making one person love another, as well as of divination. On the other hand they are a useful target for the public, if something evil happens to a prominent person. "It must be a Sulubba woman who has cast a spell on so-and-so", they say.

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The Sulubba must not be confused with the Kaulyah or Gip[illegible]. These latter are to be found all over Iraq and its borders, and are, I think, without doubt one and the same as the Romany Gipsies of Europe and England. They dress like Badawin and live in small

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difficulty be turned, the Arabs, on the contrary, have great management of theirs, and who having thrown their long darts (spears) quickly turned the heads of their horses and galloped away, which the Persians mistaking for flight, pursued with great eagerness, until the Arabs had led them into a swampy ground, when they faced about and attacked the pursuers in their turn. This masterly evolution so disconcerted the Persians that they attempted an immediate retreat, which from the nature of the ground and the ungovernable state of their horses, they so illy effected, that 3 men only (and they much wounded) reached Bussora (Basra) to relate the fate of their unfortunate comrades, all of whom, that day on the field of Argia, were cut to pieces by the victorious Arabs. The Gallivats when they perceived the destruction of their army, sailed away down river. . . .

. . . . "We walked over the battlefield, and found it entirely strewn with the bones of the slaughtered Persians. What appears surprising is, that the Arabs lost only twenty men in this engagement. We left this dreadful scene at four o'clock and about five o'clock passed a very handsome town, belonging to the Turks, called Argia. . . ."

"(A journal kept on the journey from Bussora to Baghdad; over the little desert to Aleppo, Cyprus, etc., etc., in the year 1779. By a gentleman, late an officer in the service of the Honble. East India Coy. Horsham. Printed by Arthur Lee, and sold by J. & C. Rivington, St. Paul's Churchyard. MDCCLXXXIV)".

Author's Note.—There is no sign to-day of any village or town on the banks of the Euphrates bearing a name resembling Argia or Argia.

APPENDIX XIX

• 565

Ref.: the community known as "Aqail" or "Agail" (see middle of p. 112, Chapter VI).

The following additional information is given about this interesting class.

"It is not correct to number the Aqail (or Aqailat) among the inferior or Non-Sharif tribes of Arabia, for as explained in the note at foot of p. 112, they are not a tribe in any sense of the word. They are a camel-buying community with headquarters in Baghdad, Damascus and Qasim. Any Badawin can become an Aqaili whether he be of an inferior tribe or of a Sharif tribe. Hence among the Aqail or Agailat community as they are called, we find many families of irreproachable Sharif Arab stock, as well

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Appendix XX

as others of inferior or non-Sharif Arab stock. It all depends where the camel-buyer has originated from before he took to the trade. For example the great house of Al Bassam are not only AQAILIS but are considered among the noblest in the land from the point of view of 'sharaf'."

APPENDIX XX

NOTE ON WORD "DÍYA"

and the various ways it is spelt according to context (see p. 318, Chapter XLII).

1. As 'IDIYATU al QATL, means settlement of a killing.
2. DÍATUH, e.g. the court orders that DÍATUH should be taken from the man doing the killing.
3. 'IDIATUH, e.g. "The accused shall pay to the injured party 'IDIATUH of so much" (Qadhis order).
4. The Quran says—"Wa inkan min qaum-in bain-a-kum wa bain-a-hum 'adawatun, fa diatun musallamatun ila ahlihi".

APPENDIX XXI

(Ref. to Chapter XLI on Subkhahs)

On June 11, 1949, Amuba al Mohamed al Duwish (Mutair) told me that Bandar al Duwish and other Shaikhs kept Subkhah hunters who went off on camels regularly to the Dahana sands to hunt gazelle in summer. They drank from the various "Duhul", and would bring back as many as thirty-five to forty sun-dried carcases of gazelle (jalla). Wooden poles and mats are set up to dry the meat on.

APPENDIX XXII

SOME FISH OF KUWAIT

(Caught off Maijan Island in a reed fish trap) (Indians) April 1941. (See also Appendix X, p. 391.)

*Shaam — Two dorsal fins—no lower lip half inch rough external surface—fork tail.

* Mentioned in Appendix X.